

the Chaplain

From Noncombatant to Combatant?

By Richard Ray

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**The Secularization of Religion
and the Management of Chaplains**

By Dennis C. Kinlaw

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Creeger: Nine Years Later

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**NOVEMBER-DECEMBER
1971**

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the Chaplain

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Editor's Note

No Mean City

IT IS AN interesting experience to spend a few years working in this capital city of the United States, Washington on the Potomac. For me it will soon be ten years. Prior to that I was a regular visitor to chaplaincy offices here and attended certain stated meetings for a number of years. This is a place of both change and continuity.

The casual observer knows that this is a city of broad streets, cool fountains, proud monuments, and impressive buildings. Like all urban centers it also has its less favored neighborhoods, both in center-city and in the surrounding metropolitan area. This is the hub for the lives of at least two million people. From Fort Belvoir to Rockville, from Reston to Fort Meade the suburbs are dominated by Washington commuters.

Evidence of the religious influence in the nation's history is noted in five imposing outdoor statues. They depict Martin Luther, John Wesley, Francis Asbury, John Witherspoon, and Cardinal Gibbons. Several other religious figures are among those memorialized in statuary hall of the Capitol Building. There are numerous churches, religious agency offices, schools and seminaries in the area. But, in spite of these and other evidences which show that "we are a religious

people whose institutions presuppose a Supreme Being," the atmosphere is largely secular and political. The function of this capital and its tone and temper are more interesting to me than its admittedly impressive physical aspects.

At regular intervals public postures are assumed, rites and ceremonies are observed, speeches are given, reported and rebutted in generally predictable manner. When hard news is scarce in Washington we look for a recurrence of speculation on such items as the competence and junkets of Congressional figures, recent polls on the President's popularity, real or imagined trends in Supreme Court decisions, flaws in the Rayburn Building or problems with the city's transportation system. Frequently the news and speeches are more a matter of style and vehemence rather than information and persuasiveness.

Parking for automobiles is one of the few subjects not seriously treated by the federal government. Public officials are theoretically aware that the city belongs to the tourist — citizens who inspect the place continually in all but the worst winter weather, but little is done to accommodate the growing stream of out-of-state vehicles. The only persons able to do something about public parking are those officials whose needs are amply provided for in restricted and convenient locations, so it apparently appears to them that no great problem exists. National airport, in this regard, must be experienced to be believed, and we are solemnly admonished to look forward to greater glut in the name of convenient access to the heart of the city.

By any reasonable measurement there are today, and always have been, some great men and women in the city of Washington. Perhaps many more are near-great, and of course the vast majority are merely near the great. Washington and Jefferson walked around this hill on which the capitol stands when it was largely a scattering of farms. Congressman Abe Lincoln of Illinois once lived in a boardinghouse that stood a couple of blocks from my office door.

It has been interesting to see the human side of public figures as they go about their business in Washington: A Chief Justice talking to tourists, a senator jogging along in a track suit, and another walking home from the laundry with a package of shirts under his arm and a congressman sitting benignly in church or driving a colorful sports car.

All in all, this is a good place to muse about our nation's origins and destiny, a good place to brood over the kind of people we are and the kind of people we ought to be.

—A.R.A.

From Noncombatant to Combatant?

By Richard Ray

Continuing discussion on the role of military chaplains

THE VALUE of the military chaplaincy was one of the subjects hotly debated in the pages of the *The Christian Century* in the sixties. While the debate may be in store for readers again, it is enlightening to review the earlier positions. An editorial in the May 10, 1961, issue argued that federal financing of the military chaplaincy should not be taken as the basis for an argument for federal aid to parochial schools. The position was defended that the military is an exceptional rather than an ideal social structure in a democracy. The case was made that, "Since the military chaplaincy can exist only with a highly authoritarian system, to cite it as an adoptable example of federal aid to religion is to invite upon the whole nation the authoritarian and paternalistic system which is essential to the military but alien to the civilian society."¹ The editorial failed to enter into debate over the appropriateness of a military chaplaincy itself. That was to be reserved for later issues. *The Christian Century* continued to carry articles concerning a variety of aspects of religion and the schools.² In the August 8, 1962, issue the full debate was launched in an article entitled "Revamping the Military Chaplaincy."³ Former Navy Chaplain Martin Siegel felt that "with the emergence of a permanent military establishment, the military aspects of the chaplaincy have begun to take precedence over the religious." Three

reasons lay behind this development. The first was that the substantial number of line officers returning to service after seminary training as chaplains tended "to value military standards of order and discipline as ultimate." The second reason lay in the fact that chaplains often lose contact with their religious traditions after spending several years in the military. The third reason was found in the military relegation of chaplains of various denominations to the same basic patterns of ministry.

Siegel proposed that the chaplaincy be returned to civilian control.

"If the military chaplaincy were returned to civilian religious control, the problems I have outlined would, I believe, tend to disappear. In a civilian-administered program the chaplain would without fear of 'military reprisals,' be free to work for what he thought right and desirable."

This seemingly innocuous suggestion produced quite remarkable results. An editorial a month later declared, "Few articles in recent years have elicited a heavier or more critical mail . . . Volleys of protest were shot in this direction by military chaplains of high rank and low from almost every branch and subdivision of the armed forces."⁴ Chaplains were reacting with apparent hostility to the implication that the military system usually has an adverse effect on the chaplain's work. However, they were not arguing specifically for or against a civilian chaplaincy. Laymen enjoyed the dispute. Lieutenant Colonel Joseph Di Giacomo wrote, "I am delighted at discussion of the military chaplaincy . . ."⁵ Others sympathized with *The Christian Century*. "I hope that you will someday be able to recover from the stings that resulted when Rabbi Martin Siegel pricked a hornet's nest with his article . . ." wrote V. T. Jordahl.⁶

FOUR YEARS later three dramatically contrasting articles appeared in an issue devoted to the problem. In his "Military Chaplaincy: An Apology," Albert F. Ledebuhr told of an impressive career in a system which provided ample opportunities for the dedicated chaplain. On the opposite side, William Robert Miller and Norman MacFarlane wrote that the philosophy and practice of the chaplaincy should be changed. They both made the point that a civilian chaplaincy would be free to conduct a prophetic ministry. Miller asked, "Is it possible to perform a prophetic ministry while beholden to the state in so direct and crass a manner?"⁷ His answer was a definite "no." ". . . The chaplaincy represents a capitulation of church to state at the very center (in one sense) of the power structure . . ." His solution: abolish the military chaplaincy and begin a ministry by civilians who

are assigned to work within the military. Norman MacFarlane analyzed the problem through his personal experience as a chaplain. "For I have learned that the desire for promotion often outweighs devotion to duty and that the conscientious clergyman is muzzled by a vicious system that rewards compromise and punishes integrity."⁸ MacFarlane also recognized that part of the problem was that "the chaplain is the displaced person of the Navy. Because he is a clergyman he is never fully accepted as an officer." His duty is too frequently filled with work that "no self-respecting ensign would stoop to." MacFarlane's recommendations were specific: reduce the number of chaplains, utilize a lay ministry, and form a single chaplain's corps for all the services under the immediate supervision of the churches. Correspondence was again notable on the subject, including a further statement by MacFarlane. There the debate temporarily came to rest.

MacFarlane's suggestion that the lay personnel be used more extensively might eventually meet some of the difficulties involved. James Madison was decidedly opposed to the use of professional chaplains and optimistic about the contribution of laymen. In opposing chaplains he wrote,

If the spirit of the armies be devout the spirit out of the armies will never be less so: and a failure of religious instruction and exhortation from a voluntary source within or without will rarely happen: and if such be not the spirit of armies, the official services of their teachers are not likely to produce it. It is more likely to flow from the labours of a spontaneous zeal . . .⁹

The immediate problem which complete reliance upon lay leadership, as Madison desired, would raise is the lack of specific educational preparation for responsibilities which increasingly require professional training. This problem, as well as those which were mentioned by MacFarlane, might be approached by a change in the chaplaincy which was not discussed in *The Christian Century* debate. It might be of value to change the noncombatant status of chaplaincy to combatant line officers. This could be an optional decision for each chaplain. Some interesting arguments can be formed to support this idea. In the first place, there are sociological reasons why the current status is debilitating to the chaplain himself as well as being a professional handicap.

STUDIES HAVE BEEN developed which indicate that the reports of difficulties by particular chaplains should not be taken as

exceptional. W. W. Burchard's study "Role Conflicts in Military Chaplains" showed that serious conflicts were indeed present.¹⁰ Burchard found that the chaplain is frequently troubled by the dual nature of his position — that of a military officer and a clergyman. Attempts to reconcile this role conflict often led to rationalization or compartmentalization (the refusal to recognize the reality of the difficulty) on the part of the chaplain. One particularly critical finding was that the chaplain attempted to resolve the conflict by capitulating to the requirements and limitations of his position as an officer. Chaplains reported a compartmentalization in seeing their specifically clerical responsibilities as moral and their nonreligious functions as outside of a moral context. The chaplains all indicated that their officer status was an obstacle to their contact with enlisted men.

Despite one-sided endorsements of the present system by chaplains¹¹ there are additional reasons why the noncombatant role is a liability. The distinctive noncombatant status may suggest, correctly or incorrectly, that: the religious leader has no influence on military policy and is, therefore, not to be respected as capable of military responsibility, and the exemplary religious leader is incapable of combat. All of these characteristics may be associated with particular chaplains whether or not they are representative. Where the association is made, it is easy to conclude that effectiveness is reduced. The isolation of the chaplain's role from common experience is in fundamental contradiction with the most successful patterns of identification in Vista, Peace Corps, and community organization.

Sociological associations suggest unfortunate theological impressions: the layman who fights can never know God as well as the one who is removed from the horror of killing and the layman is better prepared to bear the conflict between belief in the commandment not to kill and the task of killing than is one who has been educated theologically. Sociological factors may thus be related to theological conceptions. Theologically, the noncombatant statement could be taken as an anachronism. The Protestant Reformation was, along with other matters, concerned with the relation of the layman to the faith. It was generally recognized as a result of the Reformation that the layman could be as faithful in his calling as is the clergyman in his. The traditional understanding of the rabbi is that of a respected member of the community who shares the same problems and prays as a part of the community. Certainly the worker-priest movement in France showed that alienation from the church is not overcome without a sharing of essential perspectives.

On the contrary, acceptance of combatant status and line officer responsibilities in some areas by the chaplain might have productive results. This change might serve to indicate the belief of the church that the one who fights is not rejected by God because of his role. It might also show more effectively that theological education is of some benefit in coping with personal involvement in destruction. The non-combatant status falsely suggests that the chaplain has a privileged role as a divinely inspired critic and arbitrator of military policy. This is hardly true. While the combatant chaplain's prophetic stance would not be particularly strengthened by the change, the chaplain would become more influential if he shared the responsibilities of command. As a line officer he would participate more directly in decisions. He would struggle to bring into effect decisions which are in accord with his faith, as well as witness that it is possible to know the reality of the divine in the experiences of command and combat.

The idea of the two swords used by Pope Boniface VIII in the Bull *Unam Sanctam* of November 18, 1302, can be used symbolically in speaking of the combatant chaplain's role.¹² The chaplain could wield both the spiritual and the temporal sword. The spiritual would not be wielded in the service of the temporal, as many critics have charged the practice in the current system.¹³ The integrity of the temporal would not be endangered by the dominance of the spiritual, as historians have seen happen in the past.¹⁴ A secular Catholic, Jewish, and Reformed understanding of the two swords might be developed. Individuals and communities within the services would discover a doctrine of the swords which represents "strict government neutrality with respect to religion."¹⁵ It would be the result of the agony, the faith, and the obedience of those who are unable to escape the struggle of having both swords to bear.

FOOTNOTES

1. "Chaplaincy No Argument for Federal Aid," *The Christian Century*. 78:581 (May 10, 1961)
2. For example see Leo Pfeffer's "Second Thoughts on Shared Time," *The Christian Century*. 79:779 (June 20, 1962)
3. Siegel, Martin. "Revamping the Military Chaplaincy," *The Christian Century*. 79:959 (August 1962)
4. "Whither the Military Chaplaincy?" Editorial. *The Christian Century*. 79:1119 (September 19, 1962)
5. "More on the Chaplaincy," *The Christian Century*. 79:1359 (November 7, 1962)
6. *Ibid.*

7. Miller, William Robert. "Chaplaincy vs. Mission in a Secular Age." *The Christian Century*. 83:1335 (November 2, 1966)
8. MacFarlane, Norman. "Navy Chaplaincy: Muzzled Ministry." *The Christian Century*. 83:1338 (November 2, 1966)
9. Fleet, Elizabeth. "Madison's Detached Memoranda," *William and Mary Quarterly*. October 1946, quoted in Leo Pfeffer's *Church State and Freedom*. Revised Edition. Boston: Beacon Press, 1967. p. 250 f.
10. Burchard, W. W. "Role Conflicts in Military Chaplains." *American Sociological Review*, XIX:528 (1954)
11. Cf. Reaser, Clarence L. "The Military Chaplain: God's Man or the Government's?" *The Princeton Seminary Bulletin*. LXII. No. 3, p. 70 f.
12. Cf. Boniface VIII. *Unam Sanctam, Church and State Through the Centuries*. Edited by Sidney Z. Ehler and John B. Morrall. London: Burns and Oates, 1954, pp. 90-92.
13. Berger, Peter. *The Noise of Solemn Assemblies*. Garden City, New York: Doubleday & Company, Inc., p. 67.
14. Pfeffer, Leo. "Freedom and Separation: America's Contribution to Civilization." *Religious Conflict in America*. Edited by Earl Raab. Garden City, N.Y., Doubleday, 1964, p. 152 f.
15. Katz, Wiber G. "Freedom of Religion vs. Separation," *Religious Conflict in America*. Edited by Earl Raab. Garden City: Doubleday & Co., Inc., p. 164.

Announcement

In 1972 the CHAPLAIN will appear as a quarterly, in March, June, September, and December in issues of 72 pages instead of the present 64 pages. This step will both ease the financial pressures we, like other publications, are experiencing, and enable us to treat some subject matter in greater depth. We appreciate the support of our readers. (ED.)

The Secularization of Religion

and the Management of Chaplains

By Dennis C. Kinlaw

EDITOR'S NOTE: This is an extract from the author's larger study dealing with several aspects of chaplaincy management

VAN DE POL (1968) has, following other modern historians, suggested that man has moved through two earlier evolutionary stages. The first stage was religious, pure and simple. A time in which religious symbols, interpretations, and concerns dominated all of life. The second stage was a time in which the religious element existed in tension with other spheres of culture. The third, or present stage, is that period in which there is culture without religion. The more common description of the process which has led to this third stage is "secularization." Harvey Cox (1965) has described secularization as a movement in which the world has progressively "dispelled itself of closed world views" has broken its "supernatural myths and sacred symbols." It is the process whereby man has recognized that he has been left with himself and his world "on his hands" and "he can no longer blame fortune or the furies for what he does with it." Secularization is a process which is "almost certainly irreversible." It is within this context of secularization that

"Religionless Christianity," "Christian Atheism," and the "Death of God" theologies have spawned. Some of these movements are, perhaps, the natural result of the inherently close relationship between faith and doubt—and nothing more (O'Dea, 1967). But, in large part, they may be positively understood as the efforts of the Christian Church to remain in dialogue with an a-religious culture which it is only beginning to see as all-pervasive and, for the time being at least, inevitable.

The effort to dialogue with the world may be understood historically as the task of apologetics. Underlying the process is the supposition that if a new religious (or paradoxically now a nonreligious) language for contemporary man can be evolved, then the religiousness of man can be preserved. Cox (1965) has given explicit support for this assumption when, following Bonhoeffer, he suggests that "we must learn . . . to speak of God in a secular fashion and find a nonreligious interpretation of biblical concepts." Leslie Newbigin (1967) has championed secularization with some greater restraint. He has indicated that secularization is nothing less than "an extension of the prophetic attack . . . upon all . . . idols . . . which claim sacred authority over men." John A. T. Robinson (1963) also gave religious comfort to secular man with his dictum that "eternal salvation (rests) upon nothing peculiarly religious."

BUT APOLOGETICS has, of course, not been just the private preserve of the theologian. Adjustments have been made in liturgy, music, ethics, and cultural values. "Rock," "Soul," and "Folk" are all part of the religious scene, and are thought reasonably respectable. Ministers "rap" and "dialogue" as often as they preach. Religious retreats have been replaced by sensitivity training, laboratory training, and encounter groups. "Situational ethics" has presented itself as a serious alternative to the Ten Commandments, and the individual conscience has been generally acknowledged superior to Canon Law. It may be that such apologia have not been sufficiently extensive, as yet, to have a serious effect upon the state of religion in American culture. But, whatever the true reasons may be, the general decline of traditional religion as a social force seems sufficiently documented to be credible.

In a poll conducted in 1957, 69 percent of the respondents indicated that they felt religion was increasing its influence on American life. In 1967, only 27 percent of the people polled so indicated (Hadden, 1969). In the last five years, Protestant church membership has risen less than 2 percent, and the number of adults at-

tending church regularly has declined from 49 to 42 percent. A documentation of the status of a cultural institution as a social force is not, however, just a matter of numbers. Another indication is the level of coherence and cohesion in belief. Among the Protestant laity studied by Glock and Stark (Hadden, 1969), it was found that 29 percent had doubts about the existence of God. In the most liberal denomination in the sample, this figure increased to 59 percent. Leiffer (1969) found that 66 percent of the pastors whom he questioned indicated that "the ministry of today is marked by a sense of confusion and uncertainty about theological verities." In a more recent survey of 765 Catholic and Protestant theological students it was found that 75 percent of the Catholic students classified themselves as liberal or very liberal. Twenty percent of the Protestants indicated that, either they did not believe in God, or that if there was a God nothing could be known about him. Gustafson (1965) has commented that "the bulk of Protestant clergy in the United States suffer from acute anomie."

Besides the decline in certain kinds of traditional religious beliefs and some apparent shifts toward liberalism, other studies have indicated the existence of some major differences in the beliefs and some apparent shifts toward liberalism, other studies have indicated the existence of some major differences in the beliefs of laity as compared to clergy and between the young clergy as compared to the old. Jeffrey Hadden in *The Gathering Storm in the Churches* (1969) has indicated that, unless this conflict in belief can be resolved, it will not be possible for the Christian Church to continue as an institution. S. Burkett Milner (1970) found in his study of laity and clergy that their respective views of the clergy in the area of social issues and reform were in strong disagreement. The majority of the laity felt that their ministers should not support open housing, should not actively support school integration, and should not deal with contemporary social issues in sermons.

One of the most unexpected situations that has been created by the cultural malaise concerning traditional religion (and the resulting institutional decline) has been the creation of excess clergy. Not all denominations are equally affected, it would appear. Different standards for admission to the ministry, different opinions about what constitutes a job opportunity, and different levels of ministers and priests resigning from their vocations, make assessment of the situation impossible. Most Protestant churches do, however, describe an unhappy picture.

The United Presbyterian Church has 426 fewer churches than it

did ten years ago, but its number of ordained clergy has increased by 980 during the same period. In the last four years its membership has declined by 136,000 members. The Unitarian Universalist Church indicates that it has 100 clergy competing for fifty appointments. In the Protestant Episcopal Church the crisis is so severe that its educational planning unit has recommended closing six of its eleven seminaries. The Episcopal Bishop of Rhode Island has announced that no more men from his diocese will be permitted to enter seminary until further notice.

The process of secularization has had serious consequences for the general position of religion within society. It has modified the beliefs of members of religious institutions, produced a decline in the size of these institutions, created internal tensions over beliefs, and produced the secondary result of excess clergy. But there is yet another way in which the religious institution has been affected by secularization.

SECULARIZATION, from the viewpoint of the religious institution, means the progressive growth of freedom from ecclesiastical control (Williams, 1966). It means that people can no longer be expected to sacrifice their intellects and consciences to any religious authority (Van de Pol, 1968). This process is external and internal to the religious institution. It has been aptly termed an authority crisis (Putz, 1969). In other words, secularization has, at the same time, meant democratization. The discontent of the members and clergy in the lower ranks of the churches is a sign of the passing forever of the paternalistic ways of the past. The crisis of faith has produced a crisis in organization.

In order to relate the foregoing analysis to the military chaplain and to draw some valid conclusions concerning his actual position as he transacts with culture and society, it would be necessary to compare the foregoing findings about the laity, church, and clergy (in general) with findings concerning the specific state of religion in the military. Because no such information is available, it is only possible to summarize the discussion, and then to suggest some hypotheses that are possibly relevant in uncovering certain dimensions of the subject, the management of military chaplains.

Summary and Hypotheses

Summary

The secularization of American culture has produced the following conditions under which the clergyman carries on his ministry:

1. He works in a society increasingly indifferent to the need for religion — the very thing that he represents.
2. He may work for an institution the beliefs of whose membership may be in conflict with his own.
3. He may work for an institution which is in the process of democratization.
4. He may work for an institution that has so declined in size or failed to grow, that it can no longer offer him satisfactory employment.

Hypotheses

From the foregoing summary it is possible to hypothesize certain conditions about the military chaplain present and future.

First, as in the case with his civilian counterpart, he is probably working in a sub-culture that is a-religious. Because of the large population in the military that is annually returned to civilian status and replaced by new members drawn directly from society at large, it is reasonable to expect that the cultural norms, attitudes and behaviors of the majority of military personnel remain in close agreement with those of the civilian population. This would indicate that the military chaplain will follow a reaction pattern now well documented among civilian clergy.

The more indifferent society has become to religion, the more uncertain of his occupational role the clergyman has become and the more he has tended to modify or expand his responsibilities. The growth of counseling specialists and welfare workers is simply one aspect of greater differentiation in occupations which has tended to secularize traditional clergy roles. The pattern of response to such changes has been for the clergy to search for new responsibilities or passively to accept additional duties thrust upon them by a laity that has become uncertain of the clergy's primary or distinctive role.

The democratization of religion also bears upon the occupational roles of the clergyman and will have a prolonged effect upon his occupational identity. Responsibilities which have traditionally been the private preserve of the clergy are now shared or have been transferred to the laity.

The military chaplain can be expected to assume responsibilities which will be further and further removed from the traditional roles of priest and minister. This process will be the more unpredictable the more the chaplain is forced into a passive role because management has abdicated from the process. One popular, but mistaken,

notion is that the chaplain is the most important variable in deciding his role rather than his being always in the process of responding to a number of role-senders. Unless management actively manages the development of roles for the military chaplain in our secularized society, his roles will be determined, for the most part, by the perception which the remaining constituent elements of his environment have of him.

It is important to be clear that, if the role of the clergyman is largely determined by the constituent elements of his society, then the role of the military chaplain cannot be directed by management. Apart from occasional deviant behavior, the chaplain will attempt to avoid role conflict by responding to the dominant role-sender. If management has in mind certain goals and certain goal-oriented behaviors, then it must assume responsibility for being a role-sender and it must relate this role (or roles) directly and consistently to the desired goal-oriented behaviors.

A SECOND condition affecting the management of military chaplains which may be hypothesized is that the greater availability of clergymen (especially recent seminary graduates) may encourage a higher degree of turnover in the lower grades of the military chaplaincy and tend to encourage polarization between liberal/radical and traditional/conservative.

It has been shown that there exists in the civilian churches a wide separation between the attitudes and beliefs of young clergymen and their older colleagues. Hadden (1969) and others (Jud, et. al., 1970) have carefully documented the split that exists along age boundaries in a wide range of beliefs and activities. Mitchell (1967) has also shown that the younger clergy are more likely to have theological concerns and have a higher incidence of risk-taking.

The managers of military chaplains could respond to the increased availability of clergy for appointment as chaplains by adopting a more severe policy governing retention after the first three years of active duty service have been completed. In other words, it could become a policy to "force out" from active duty the majority of chaplains completing their initial three-year contract on the grounds that labor is in abundant supply. Permanency in the higher grades and impermanency in the lower grades would eventually serve to magnify the differences observed between young and old civilian clergy. An assumption being made here is, of course, that the military attracts clergymen who are representative and who are not drawn from a biased sample.

Another potential problem related to the over-supply of clergymen is that organizations tend toward oppressiveness during periods when labor is in plentiful supply. This is especially true, of course, when labor is unorganized. The desire for a job which is in short supply can lead to increased pressures for conformity by management and a stronger tendency toward compliance by labor.

A fourth hypothesis that seems warranted is that men applying for appointment in the military chaplaincy will less and less reflect the beliefs of the membership of the churches which they represent. Assumptions that the chaplains will represent their denominations will more and more be on an appeal to a condition that, not only does not exist, but is quite impossible. The empirical findings noted indicate that parish ministers don't represent the beliefs of their congregations. Between laity and clergy there is a general polarization between conservative and liberal (Hadden, 1969).

If military chaplains are going to be encouraged to perform in ways which may be contrary to certain role expectations present in their occupation's environment, if they are, in short, going to be encouraged to be creative, then management will necessarily have to be quite explicit and consistent in communicating creative performance as its own role expectation. During periods of over-supply of labor, management must continuously face the problem of the potential abuse of its power.

The problem posed for those who manage chaplains, which emerges from the foregoing analysis is: How may chaplains in a secularized society be managed during a period of over-supply?

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Suggestion Department

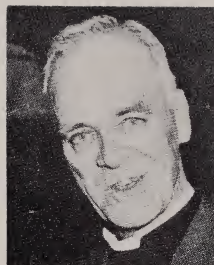
A panel of chaplains on active duty in the greater Washington area met recently with the editors and offered a number of helpful suggestions on distributing our magazines. We pass them along.

1. Copies of the *Link* can be placed wherever people wait—in the waiting rooms of hospitals, dental, social service, chaplains, and other offices, in airport terminals, day rooms, lounges, libraries, and ready rooms. It can be included in the offerings of hospital book wagons and ward libraries as well as on chapel literature racks.

2. Chaplains can present copies to civilian clergymen of churches in communities adjacent to the installation. Ministerial association meetings, denominational clergy meetings, and base open houses provide convenient opportunities. Sometimes the *Link* can be offered to the installation's civilian employees. (The *Link* seeks to be true to its masthead, i.e., to offer material which will strengthen the mutual ties between service personnel and the civilian churches from which they come. "Mutual ties" is the phrase we'd like to stress. We depend almost entirely upon the chaplains for our circulation and welcome additional suggestions for increasing the usefulness of the *Link* and the CHAPLAIN. ED.)

Preaching

Clinic



By James T. Cleland

My Christmas Quandary

YOUR COLUMNIST is in a quandary. What is a quandary? It is a predicament, plus. There is a difference? According to Webster, a predicament is deep perplexity as to ways out of a situation. A quandary is a predicament from which one can escape only by a choice of equally unpleasant or unsatisfactory alternatives. My predicamental quandary is whether to write a Christmas article or to write about something else, anything else. Yet this effort is for the November-December issue, and you have a right to expect something seasonal, something homiletically helpful.

As I ponder the content of a

Christmas article, I am also faced with the necessity of writing a Christmas letter to tell our friends and acquaintances (nodding and otherwise) that it is the last official piece of Christmas mail — gift, letter, card — that any of them is going to receive from the Clelands. Why? We are overcome. My wife is overcome from the annual necessity of doing all the household Christmas shopping, writing, sealing, posting — all by herself. Why? Because I am overcome trying to keep up with the academic pre-Christmas Christmas celebrations. Year after year, we have come to December 25 exhausted, so ex-

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

hausted that we have ignored, side-stepped, refused the satisfaction of this season with our chosen friends. They want us to rejoice in the Nativity of our Lord with them; but they are kind and they understand why we go into hibernation in the seclusion of our own home until the New Year has come in.

So — if we have the courage — we shall post, in September, many, many copies of a letter telling the above story, our Christmas *ave atque vale*, especially *vale*. Instead of the presents we give to (exchange with) more intimate friends, we shall estimate the gifts at so much per item and send the combined amount to special charities.

This is not to condemn what the world does with Christmas. It was the world's barbecue before it became the church's fiesta. The winter solstice has long marked a period of rejoicing. The sun no longer slides down the sky in a southerly direction but hesitates, stops, turns around, and heads back north. This happens around December 22, and, by the 25th, one celebrates the birthday of the unconquerable sun. Is it just a casual coincidence that the Roman Saturnalia, the Jewish Hanukkah, and the cult of Mithras have a common focus on middle and late December? In each case, was it a joyous reaction to the victory of light, celebrated with candles and games and presents and eating? The birthday of our Lord became linked with all this, though one wonders if humble shepherds really watched their

flocks on Bethlehem's plains by night around December 24-25. So, cooperating with the inevitable, my wife and I have decided to let the world have the games. We shall join them — up to a point. We are glad that folk find time to rejoice that the sun is victor. Yet we wonder what folk well south of the equator celebrate, at the tail end of the calendar year.

WHEN the worldly jubilation is played out, then the Christian may celebrate the Incarnation at Epiphany. Most of us are of gentile stock, and the visit of the Magi, the first manifestation of the Christ to folk other than Jews, may be a valid time for us to rejoice over his birth.

I am not happy with this solution. I do not want too formal a cleavage between the world and the Christ-child. After all, he was sent because God so loved the world. Am I seeking self-preservation, or sanity in the home, or peace in our advancing years at too great a price: the unexpressed gratitude for and to others who have enriched our lives? Is the price of personal quiet too much silence? Dare we let Christmas slip away in this fashion?

Such a dichotomy would be easier for me than for my American wife. Christmas was never a major festival for me. In my growing-up days, Scotland celebrated the New Year and New Year's Eve (Hogmanay!). Moreover, a study of St. Paul made me an *Easter* Christian. That is when, I think, the Christian Year should begin.

I thought of naming this article:
 "Did Jesus Celebrate Christmas?"
 An affirmative answer isn't even an
 "impossible possibility." Yet was the
 church wrong in naturalizing
 (Christianizing?) the pagan cele-
 brations?

Is all this as clear as mud? Do
 you now understand why I am in a
 quandary, a predicament plus, as I
 write this article? Maybe you can
 develop your Christmas meditation
 by simply rebutting it. Or, isn't it
 clear enough even to refute? Well,
 I can say at least one thing with a
 positive emphasis: I wish each of
 you and your families a merry Yule-
 tide, and, a few days later, a blessed
 Epiphany.

END

The Dogmatic

Unlike precious wine
 A young man
 Dogmatic and
 Authoritative
 Seldom improves with age.

He just acquires
 More authority
 To be
 More dogmatic
 More authoritative
 Even less lovable
 Than before
 Which;—

Wasn't much!

—James C. Robinson

Memory

A memory
 Is a ghost
 Of past
 Thoughts
 Feelings
 Experiences
 Enclosed in
 A closet
 Of the
 Subconscious

Oft times
 Memories emerge
 To drive fear
 Before them
 Down long
 Dark hallways
 Unlighted
 By
 Hope

Times again
 Memories burst forth
 With
 Sunbeams
 Playfully
 Revealing
 Transparency
 Of
 Playful
 Happy spooks

—James C. Robinson

An Active Volcano

Eager fingers curl around a pen
 Poised and pressed to the service
 Of a boiling, erupting volcano
 Burning deep within some part of
 me.

—James C. Robinson

Creeger: Nine Years Later

By Lawrence P. Fitzgerald

Former executive revisited

OPERATOR, give me Meriden, New Hampshire, 51, ring 2!"

I was calling from Middletown, Connecticut, to let Marion Creeger know that we were on our way to visit him.

It seemed to the editor of THE CHAPLAIN and to me that it was highly appropriate to see how Marion fared after nine years of retirement. Dr. Creeger had served nine years (1953 to 1962) as Executive Secretary of The General Commission on Chaplains and Armed Forces Personnel.

On his retirement, Bishop Louttit, then chairman of the Commission, paid tribute to Dr. Creeger in these words:

His wealth of organizational and administrative experience, his knowledge, wisdom, leadership, proved invaluable.

It was fun getting acquainted again with Marion and Christine and seeking for the heart of their life story.

Horse-and-Buggy Days

Marion was born and raised on a farm in Northwestern Ohio. He came from a family of farmers. His father died when Marion was thirteen and he found himself taking on responsibility as head of the family.

He worked at various rural jobs to make a living but he managed to



Dr. Creeger, looking as young as ever, stands in front of "Restead," the shack he bought in 1933 and converted into a lovely modern home.

go to the village school to achieve an elementary education.

The taste of books and learning led Marion to enroll in the Heidelberg Academy. He was a freshman in college in 1914 and was graduated in 1918.

Those were the war days and so the young graduate was caught up and drafted into the Army (June, 1918). He became a truck driver in the 84th Division overseas. Although he did not know it, he was being prepared for a still greater ministry to armed forces personnel.

Call to a Religious Vocation

Marion has always had a bent toward religion. He says: "I can never remember the time when I was not interested in the church."

In 1914 he attended a state Christian Endeavor convention at which Daniel Poling spoke. Poling called

for young people to dedicate and consecrate themselves to special work for the Lord. And Marion responded to the challenge by deciding to become a minister.

Accordingly, after World War I, Marion enrolled in the Boston University School of Theology. In his senior year he preached his first sermon and became a student minister at Deshler, Ohio.

In 1922 he was graduated from the Boston University School of Theology with the degree of STB.

Marriage and Ministry

In June, 1920, Marion married Florence Rader. Two children were born: Helen, born in 1924 (now Mrs. Kenneth F. Smith); and George, born in 1925, now Dean of Wesleyan University in Middletown, Connecticut.

During his early life Marion was

a member of the United Brethren Church, but in 1919 he joined the First Methodist Church of Boston. Four years later he was ordained an elder in the Methodist Church with full conference membership.

He pastored churches in Massachusetts, Connecticut, and New York; then he was appointed superintendent of the New Haven district. While living in New Haven he served on the faculty of the Yale Divinity School as special lecturer in Methodist history and polity.

From Truck Driver to Commission Executive

Marion's interest in service personnel, as we have noted, goes back to World War I. During World War II, he was associated with Tom Rymer in the Army and Navy Department of the National Council of the YMCA. Rymer was the Senior Secretary for the Department and Creeger was associate program director for religious emphasis and church relations.

Later Marion was executive secretary of the Federal Council of Churches' Christian Commission for Camp and Defense Communities.

When Tom Rymer retired as Executive Secretary of the Commission in 1953, Marion Creeger was right there at hand to succeed him. He had the background and the talents.

Nine Years Executive Secretary of the Commission

When Marion took over as executive secretary of the General Commission on Chaplains, he found the



The two Creegers are as happy as newlyweds.

organization \$25,000 in the red with the problem of welding together the two interests: the professional ministry of the chaplains and the educational ministry of service personnel (the old SMCL, Servicemen's Christian League).

The loosely knit group of denominational representatives wanted to work together in this important field but they needed leadership.

Marion looks back on these years with a feeling of true satisfaction. SMCL went out of business organizationally and turned its assets over to the Commission. A trust fund was begun and the Commission became the General Commission on Chaplains and Armed Forces Personnel.

The two magazines of the Commission were strengthened: *THE CHAPLAIN* and *The Link*.

Dr. Creeger feels that his chief contribution was the development of mutual understanding of the churches' common responsibility to provide a religious ministry to the military.

In his visits to chaplains around the world and in the Commission meetings, Marion became the interpreter of the churches' program in the armed forces.

Bishop Louttit, former chairman, comments:

Our stature and effectiveness with the offices of the Chiefs of Chaplains, our successful efforts to ensure the highest quality of spiritual leadership for Armed Forces and Veterans Administration both bear the imprint of his (Marion Creeger's) Christian conviction, his wisdom, and his devotion.

The Retirement Years

Dr. Creeger's first wife, Florence, died June 16, 1956. Later he married Christine Knudsen, a charming woman with a sharp wit and an abounding faith in her husband.

The focus of this article is on what has happened in the life of Marion Creeger since 1962. His retirement came nine years ago.

Fortunately, he was a man of foresight. In 1933, he bought an old farmhouse in Meriden, New Hampshire for \$800, and every summer thereafter he had spent his vacation working on the place, fixing it up,

making it livable (e.g. putting in a new heating system), restoring it. Today it is beautiful—inside and outside, and comfortable.

The natives of Meriden (the township is Plainfield) are delighted to have the Creegers. Frank Chellis, who owns the local telephone service in Meriden, recently said to me: "It is wonderful to have the Creegers here! They have contributed a lot to our community."

We use the word "retired," but it hardly applies to Marion. He has been an active minister, a circuit rider up and down the Connecticut Valley at Gilsun, Sullivan, Stoddard, Lebanon, Croyden, Westworth, West Romney, Plymouth. He has been pulpit supply, interim pastor, and full-time minister. On Sundays he often drove 120 miles from home to church and return.

"On these trips, I have had contacts as fruitful as any during the days of my regular ministry," Marion affirms.

But preaching was not enough. Wherever Marion has seen a need, he has sought to "stand in the gap" and meet it. There was, for instance, the need for a tool sharpener which he met. A small advertising card he put out reads:

Service when you NEED it!
Complete sharpening service.
HOME • GARDEN • SHOP
All work guaranteed.
For dependable service call
MERIDEN SHARPENING SERVICE
M. J. Creeger



Mowing the big lawn of their home is no task for Marion since he uses a mower which he can ride.

High Street—Meriden, N. H. 03770
Telephone: Meriden 51—R2

Meriden citizens welcomed this service from one who has learned to be an expert in sharpening mower blades, kitchen knives, shears, and the like. He charges 25 cents for sharpening shears and 50 cents for sharpening mower blades.

Though Marion likes to tinker, this sharpening service did not come easy. He had to dig deep into several technical manuals to learn how to do the job.

Outgoing persons, the Creegers take part in almost all community

activities. Plainfield is governed by a town meeting, the purest form of democracy left in the country. It was inevitable the people of the township turned to Marion Creeger for leadership. He was appointed first, interim moderator, and then later he was elected moderator.

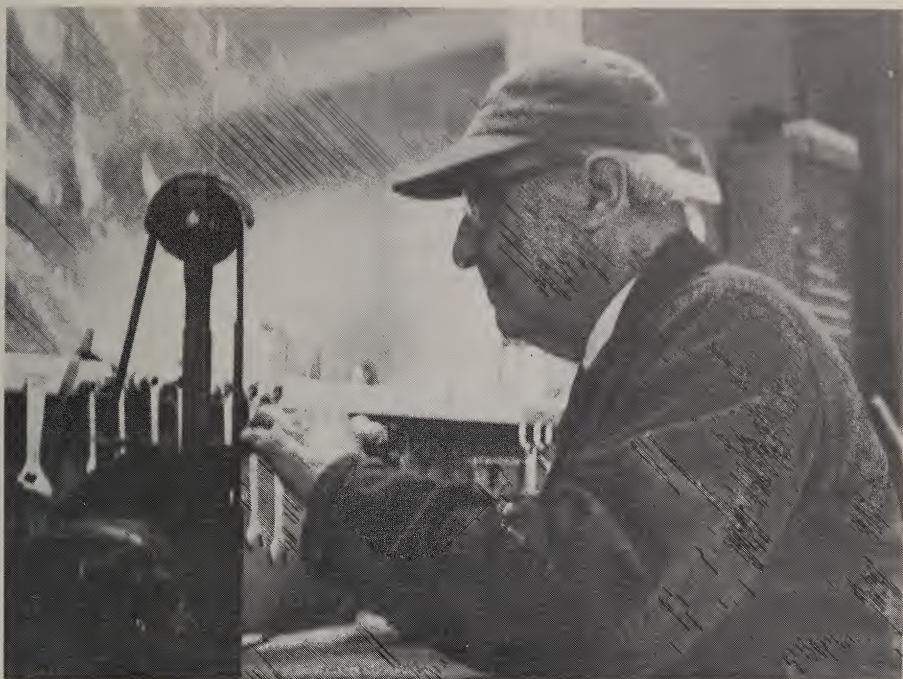
As we sat in Marion's study, I, at his desk and he in a large brown lounge chair, I personally wanted to know, and I believed others would want to know: At this stage of your life, Marion, how does it look? What lies ahead?

Marion was ready with an answer. An old friend had recently died, had been cremated, and Marion was asked by the family to say some words at the burial. It was not a funeral—the family wanted no funeral—but just some appropriate words.

Marion had been thinking about this and he shared with me some of what he would say. He was going to read from the 90th Psalm ("Even from everlasting to everlasting, thou art God"). He would read a short passage from Paul (Romans 8:35-39); quote from a hymn. He would use some verses from Kipling's "L'envoi" (for example):

When earth's last picture is painted,
and the tubes are twisted and
dried,

When the oldest colors have faded,
and the youngest critic has died,
We shall rest, and — faith, we shall
need it, — lie down for an aeon
or two,



In his shop Marion meets the need of the community for a tool sharpener. He sharpens knives, shears, and mower blades. He is also interested in the government of Plainview township and has served as the moderator.

Till the Master of all Good Workmen shall set us to work anew!

And he would quote from memory Washington Gladden's poem "Ultima Veritas" (note one verse):

When the anchors that faith had
cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

It was a high hour for me as this man of God spoke of his faith. He has confidence in the indestructibility of life. He has faith in the future.

Though the walls of the world often seem to be falling apart, God is still in the picture. As Tertullian said:

Whenever a soul comes to itself as out of a surfeit and attains unto something of its natural soundness it always speaks of God.

As Marion spoke of his larger faith he referred to a small pamphlet, "Protestants Believe," published by the General Commission which had a circulation in the thousands and is still widely used among military personnel.

He spoke also of a small picture

card which he produced while with the YMCA and weds Sallman's "Head of Christ" to an ancient saying "One Solitary Life" and has had a circulation of two and a-half million.

It is inspiring to know that the

life of Marion Creeger (and others like his) speaks of faith in God and in the future — speaks of it in the ministry, in the church, in life, in the printed word, in friendship, in service to others.

END

I Saw People

The visitor to Vietnam
Or any other country,
For that matter,
Sees what his eyes are
Prepared to see.

Politicians
See evidence of power,
Or lack of it,
Depending upon their party.
Preachers
See Buddhist Pagodas
And other strange forms
Of foreign worship.
Generals
See tanks and trucks and such,
And maps with military markings.

Yes, the eye and ear are conditioned
To be sensitive and selective
To sights and sounds.
I too can testify
That Political power and pagodas are there,
And tanks and trucks, much.
But also I saw people living quietly
With pained oriental patience
And gentle human dignity,
The fruit of ancient civilizations.

I saw grandparents
Old and powerless with fatigue,
Still proud.
I saw fathers valiantly struggling
For survival of their families.
I saw mothers as all mothers,
Tender and self-giving in maternal love.
I saw young people, some caring,
Some not, for others outside self.
Sound familiar?

I saw people
Fighting their fate
Struggling for security
Working for wonders
Of the West.

The beauty of Divine Creation
Is in full bloom in Vietnam
Seen in the life
Of the lovely white lotus
Which floats on the bright water surface,
Above the ugly black bottom

—James C. Robinson

(Dedicated to Mr. Nguyen Tai Thuc and to his family, especially Hanh and Mai.)

Fear Merry-Go-Round

The arrogant bully
Is a
Man afraid.
Because he is
Afraid of you,
He hopes
To make you
Afraid of him.
Thus hiding his fear.

—James C. Robinson

FLOSSENBURG--

Footnote to an Inferno

By Allan M. Blustein

Mankind should remember the costly results of evil in order to prevent constant repetitions

SUCH INFAMOUS factories of degradation and death as Auschwitz, Dachau, Buchenwald, Treblinka, Maidanek, etc., which helped to stoke the hell that was Nazi Germany are well-known to most everyone. They are names that have stained the conscience of humanity for all time to come. Visitors to those camps still left standing as monuments to the martyred, generally come away with tear-filled experiences which they will never forget. This is as it should be for if mankind does forget all too soon, trying to put such evil out of its collective mind as a mere aberration which afflicted a world beset by a German madman, the chances for a repetition of such misery increase tenfold. Free men everywhere must

never waver in their determination to assure that the flames of such an inferno never again engulf us in an abyss of horror.

It is, therefore, incumbent upon those of us who find ourselves in Europe, through one reason or another, to make a sincere effort to visit these concentration camps so that our hearts and souls can be touched as only an eyewitness pilgrimage will allow them to be. In this way, the safeguards against a re-enactment of the Holocaust will be strengthened. It is in this vein then that the author led a small group of American servicemen and their families to a serene spot in the lovely Bavarian countryside called Flossenbürg which although it did not rank in the same terror lineup

as the others might nevertheless be appended to them in history as a kind of footnote to the Inferno.

Flossenburg *Konzentrationslager* was established in May of 1938 by order of the Reichsfuhrer-SS, the notorious chicken farmer turned sadist, Heinrich Himmler. The site of the camp was deliberately selected because of its accessibility to main roads which would ease transport of prisoners to it, plus the fact that the surrounding area was rich in granite deposits and prisoner slave labor could be used to advantage in the quarries. Located near the town of Neustadt an der Waldnaab, the camp's purpose originally was to put behind the electrified wire and machine gun-manned watchtowers, those unfortunates who were accused of "attempted crimes" and suspected resistance to the National Socialist Regime. Persons guilty or suspected of so-called "racial impurity" and "asocial" behavior were also imprisoned there. Among the world-famous foes of the National Socialists who lost their lives in Flossenburg were the heroic Pastor Dietrich Bonhoeffer, a leading Protestant theologian of his time, producer of voluminous works on religion and ethics as well as the plotters against Hitler's life, Admiral Canaris, General Oster, and others who had opposed Naziism.

Shortly after the outbreak of World War II, in the autumn of 1939, the concentration camp at Dachau, near Munich, was taken over as a training site for members



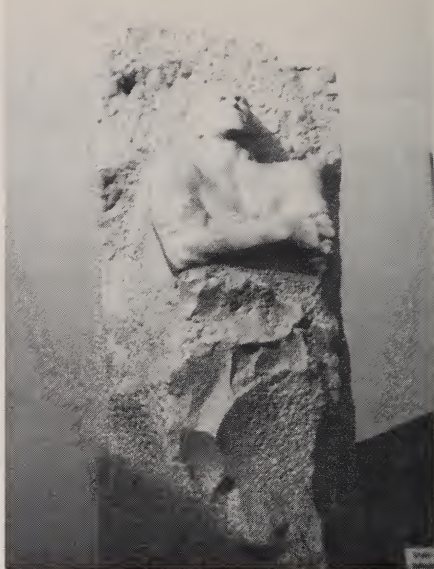
Belgian Memorial to martyrs who suffered and died in the Flossenburg Camp during the terrible Holocaust.

of the infamous SS Deathhead Division, necessitating temporary evacuation of 981 political prisoners to Flossenburg. The first transport of foreign prisoners to reach Flossenburg arrived on the 5th of April, 1940. These miserable victims were "housed" in a camp which consisted of 16 shabby, disease-ridden barracks, a large kitchen, a laundry, and a disinfecting room. Originally built to hold 1,600 prisoners, the camp was eventually expanded to hold 3,000 men and women. Labor at the camp shifted from an emphasis on granite quarry work to arms production after the outbreak of war. This development naturally swelled the camp population as the already overtaxed "facilities" deteriorated further. In all, a total of 111,400 victims "passed through" the gates of Flossenburg concentra-

tion camp during the period 1938-1945.

ESPECIALLY severe on the captives, in addition to the cruel and inhuman treatment inflicted on them by their sadistic guards, were the terrible diseases such as typhus and the like which ravaged the camp during the latter years of the war. According to estimates by the International Red Cross, some 24,617 lost their lives in Flossenburg during its wretched existence and untold others perished as a result of their captivity there in one way or another. For example, three days before American troops liberated the camp, the SS tried to move the camp population further south away from their potential liberators by means of a forced march of three columns of prisoners. The Red Cross estimates indicated that over 4,000 inmates lost their lives in this march as a result of brutal whippings which aggravated their already weakened and emaciated conditions.

On April 23, 1945, the United States Army liberated Flossenburg concentration camp and once more the grim revelation of man's inhumanity to his fellows crystallized before the battle-hardened veterans, causing many to break down at the appalling sights bared before them. Never before in history had advancing troops of any nation come across such barbarity and savagery perpetrated on innocent men, women, and children, whose only crimes were that they were suspected "ene-



Russian Monument to victims who died in the Flossenburg Concentration Camp.

mies of the state" or mere prisoners of war, as was found in the Flossenburgs of Hitler-occupied Europe. Too little and too late had salvation come for most of them! Too incredible for the Free World to believe at first, the reports of the Holocaust which filtered out of Europe were only substantiated by the eyewitness "ordeals" of Allied troops themselves. In vain did those who knew what was going on in the *Inferno* plead with the Allies to bomb the railroads leading to the camps so as to impede and slow the slaughter of innocents. An unfeeling and indifferent world must share some of the blame no less than the mad dogs of Nazidom for what came to be the

senseless annihilation of millions upon millions of innocents of all races and creeds in World War II.

In some small measure of atonement did the victorious Allies attempt to perpetuate the memories of the martyrs of Flossenbourg. This noble endeavor was fulfilled by the establishment of some moving and sensitive memorial monuments with varied themes and designs.

To begin with, near the crematorium (which was used to burn the remains of dead prisoners) stands the memorial to the Jewish dead in the shape of a marble Star of David. One barracks remains near the Parkplatz. There is a simple but beautiful chapel which stands on a terrace above the small cemetery which contains the dead of many nations. The chapel called "Jesus in Prison" was built during the years 1946-1948 out of stone taken from the broken watchtowers which had surrounded the camp. In it, there is an imposing oil painting entitled "Christ with the Crown of Thorns." Immediately over the altar is a crucifixion scene in which there is a captive prisoner to the right and a woman bearing a heavy load, leading a child to the left. The chapel also houses a picture of a black madonna which is a gift from a leading Polish spiritual leader. On either side of the choir loft there stand two urns containing the ashes of dead captives of Flossenbourg, representing the multi-national tenor of the martyrs. Outside the chapel stand more graves both with identified and unidentified dead.

With such simple yet poignant gestures does a sorrowful world attempt in some small way to repent of its sin which in its own cold indifference helped to contribute to the hell that was Flossenbourg concentration camp.

And what of tomorrow? The pilgrims depart Flossenbourg deeply troubled. The world of today is certainly no tower of strength for what is right and good and decent among men. Everywhere, the powers of evil are striving to gain the upper hand again over the forces for honesty, integrity, and trust. When the former appear to triumph as they increasingly and menacingly seem to be doing, it is because men of goodwill waver in their convictions, unsure of their commitment, reluctant to get involved to help their fellowmen. It is to these hesitant heroes who can indeed forge a world of justice, peace, and fairplay for all, if they but rededicate their minds and bodies anew to the eternal message of the Judeo-Christian heritage, that the lesson of the Flossenburgs must come. Only the impact of a firm conviction for cooperation and strong resolution for a real and lasting peace can banish forever the ravages and heartbreak of the Flossenburgs that have and are besetting mankind! Speedily, may God grant that impact upon us!

END

Power over life must be balanced by reverence for life.

—Anne Morrow Lindbergh.

INTRODUCING

Representatives to the General Commission on Chaplains and Armed Forces Personnel



Chaplain, COL, Robert W. Tindall, USAF, retired to accept his denomination's portfolio as executive for chaplains effective 1 January 1972. He succeeds the Reverend Dr. William R. Vivrett, who has held the post since the summer of 1965.

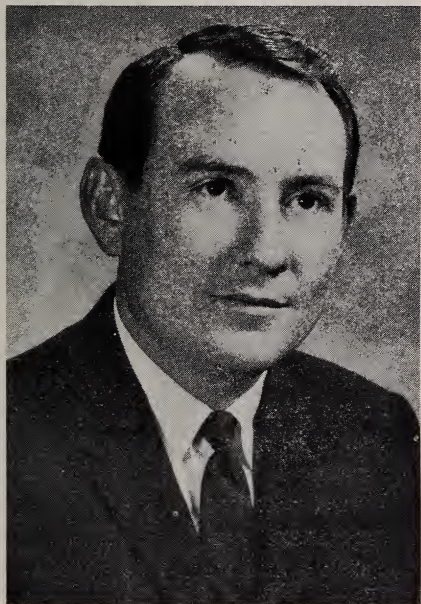
Chaplain Tindall is a graduate of Northwest Christian College and Phillips University. He holds the Legion of Merit and numerous other military awards. Jackson College of Honolulu conferred on him the Doctor of Divinity Degree in 1957. He is a graduate of the Air War College and several other military schools and seminars.

Dr. and Mrs. Tindall have three grown children. They will make their home in the Indianapolis area.



Richard D. Kemp has recently become Manager of Christian Science Activities for Armed Services Personnel, The Mother Church, Boston. He succeeds Richard H. Chase. An STB graduate of the Boston University School of Theology, Mr. Kemp was on active duty in the Navy from 1966 till June, 1971. Raised in Los Angeles, he ministered to Christian Science personnel in the San Diego area from 1965 to 1966. He is married and has two small children.

The Reverend C. Sheldon Howard, Free Will Baptist Convention of North Carolina. Mount Olive College, Mount Olive, N.C.



The Reverend Raymond R. Robinson, Progressive National Baptist Convention. Israel Baptist Church, Washington, D.C.



How To Use Video Tapes in Your Religious Education Program

By Marlene LeFever

TODD SAT on the couch, his guitar balanced on his knees. "I'd like to teach you a new song, so everyone gather round and listen as I sing it through one time before we try to learn it. Everybody seated?" Todd's clear tenor voice began the song which would be played before preschool children the following Sunday over the audio-visual tape recorder. With this aid, it is possible for a teacher to have with her in the classroom an excellent song leader, pianist, or any number of special helps simply by turning on the set.

Although this recorder which

tapes both voice and image has been used extensively in secular education, it has rarely been purchased by church schools because of the initial cost and personnel difficulties in using the recorder effectively in a religious education program.

When Major Wayne Stork, Protestant Chaplain at Tachikawa Air Force Base, Tokyo, Japan, told me I was to be given a set to test its effectiveness in our junior high program, I was petrified. All that electrical equipment and new curriculum to develop and novice actors to train! Would it be worth the effort?



Students watch themselves on tape after filming the life of Joseph in the 7th grade Sunday school class.

In the three months that followed, Sunday school attendance in the junior high grew steadily. Parents who had never been to chapel came to hear the Christian message. New teachers lost their stage fright as they studied “how-to” lessons from the resource person on the screen. Suddenly our Sunday school was modern. People were talking about it, and news reporters were writing stories and taking pictures. Church was the center of activity, and beyond that, lives were being changed.

The set itself proved no more difficult to operate than a tape recorder or television for it is a combination of both of these. A recorder tapes both words and picture onto a television screen where the director can see instantly what kind of picture is being produced. Since this tape acts

exactly like the tape used on home sets, anything not up to standard can be erased. Additional lenses can be purchased to add to the machine’s sophistication. However, for the experiment at the air base, we used only the basic lens.

Two people are needed to effectively operate the machine if children are being filmed—one to point the camera at the action and someone to work directly with the actors. However, for taping sessions where a single adult might demonstrate how a magic trick could be used as an object lesson, one person can handle the entire mechanical operation.

I found high school boys were only too happy to work as cameramen even though it meant they had to come to the church building after

school and on Saturdays. One of the fellows, a high school senior, even offered to run the tapes at a children's meeting to see how the youngsters would react to his masterpiece.

LISTING the uses I could make of my new toy was easy, but when I decided actually to start with the presentation of the life of Joseph on video tape, I foresaw all sorts of problems. If I used my seventh grade Sunday school class, how could I control the children who were not involved in every scene? Where would I get the script? After we had finished taping the story, who in the world would want to view it? But I decided I couldn't have on hand an expensive piece of equipment to be used for the Lord's work

and not use it. So I began writing a script. I figured out who would say what and where each would stand. I even mentally pictured what sort of expression the child who played Joseph would wear. I planned a Sunday for a read-through using the tape, two weeks for memorization of parts, and a Saturday for the final taping.

When it was completed I sat listening and watching the read-through and realized how sterile everything sounded. My words and my actions just didn't look right on seventh graders. I wasn't training puppets. I had young people who loved the Lord and wanted to tell others about him, and I was stifling their efforts with my script.

At the next recording session, we

Joseph's brothers meet Pharaoh during a Saturday filming session at Tachikawa Air Base, Tokyo, Japan.





High school Air Force dependents worked with junior high students and Chaplain Wayne Stork while putting the life of Joseph on video tape.

threw away the scripts. "Kids, we have talked through the story of Joseph and the lessons we particularly want this tape to teach. Let's act freely. We'll do each scene, and you react just as you think the character you are playing would have reacted."

This roleplay was something junior high students are equipped for. Joseph's brothers screamed at him and threw him onto the floor (the pit) with such force that I winced. In prison, Joseph knelt and really prayed to God not only to help him, but also to give him the strength to be a good witness to others around him.

When this scene was finished, the

children didn't crowd around the set as they usually did to see the replay. Instead one boy walked over to the Japanese boy who was playing the part of Joseph. "You were really praying, weren't you? I mean you weren't just acting?" he asked.

The thirteen-year-old boy answered, "I guess God wants us to do things for real or the kids who watch this won't see much more than just a story."

It took three hours to complete the half-hour tape. Each scene was talked out first among the students and teacher. Then without using the camera, the students went through approximately what they would do on the tape. Others who were not

involved in this scene would watch and give their opinions about anything they felt was excellent or in need of change. This eliminated the discipline problem I was so sure I would have to cope with.

After the actual taping was over, the machine was rewound, and the sequence played through while the actors watched. If everything wasn't exactly the way the children thought it should be, we would record again. When the story was completed, the class watched the whole story to make sure it carried the message they had decided it should.

THE NEXT Sunday the tape was shown to the whole seventh grade class. Word had gotten around, and more than fifty students showed up to see the story and discuss the value of it and the tape recorder.

"If we do this sort of play again," one girl suggested, "I think we should make a study guide with questions for the teacher. He might not understand the point we are trying to get across. In this one where we try to show how much a Christian has to depend on prayer when there is trouble in the family, we should give the teacher questions to ask after his students see the story."

The group agreed, and we made a list of questions to go with our life-of-Joseph movie. For example, Joseph prayed a lot in all sorts of difficult situations. It's obvious that we should, too, but sometimes God doesn't seem to answer. What should

we do when we find it difficult to understand God when he is silent?

The tape was finished and my class benefited by increased understanding of the uses of prayer in their own lives. They had worked together as a teen group to produce something of worth and had seen how to use modern educational methods in witnessing to others their age. During the Sundays that followed, the tape was shown to the elementary classes, but somehow it didn't seem right after all the classes had seen it to erase the tape and re-use it. Half or quarter-inch tape is expensive, so we knew we couldn't hold on to our movie forever.

"Let's show it to our parents! My mother has been hearing about it, but even though I invited her, she was embarrassed about coming to our class to see it." And so a Saturday night was chosen by the youngsters as movie night for their parents. It didn't take much time to get the coffee, cookies, and movie ready to go, but I wasn't the least bit convinced that any parent would give up his Saturday evening during a holiday season to come to a Sunday school party. God doesn't promise always to reward our efforts in the way we think he ought to, but that night the faith of his young children was rewarded. Parents who had never been involved in anything in the chapel before came to watch their young people talk about prayer through the movie. Not just parents, but high school brothers and sisters arrived to view the machine that was



Marlene LeFever, teacher, instructs seventh graders and elementary school-children while taping a short feature on brotherhood.

making Sunday school real.

"It's not for me," one father said. "I just can't seem to reach God, but my son has, and I hope he doesn't ever lose what he has found here in church."

"I'm so glad it's finished," one mother admitted. "We've heard nothing but Joseph this and Joseph

that for weeks. Why he even got out the Bible the other day and started reading us the whole story of Joseph to make sure we understood what he was doing."

The audio-visual tape recorder is an excellent companion teacher for every age group in the church school. On weekdays, I worked at a

school for missionary children in Tokyo, and when I told my senior speech students what was happening in my Sunday school class, four of them decided they would like the opportunity of practicing their skills in front of what would eventually be a very lively audience. Todd with his excellent musical background and his skill on the guitar is now in the United States going to college, but he can still be seen and heard in the elementary classrooms at the air base as he helps teachers show the children how meaningful the singing of hymns can be.

Jan, another speech student, could tell stories with expression which would help the interest of the preschool set. Her stories, about four minutes long to accommodate the three-year-old attention span, helped the "live" teacher make her Sunday morning more productive for the children.

Because the lens can focus clearly on photographs or pictures in books, it was possible for some high school Sunday school students to rewrite a flashcard story in total conversation. Then as they turned the pages and showed the pictures on the screen, a different voice spoke the character parts. The basic equipment can be hooked into ordinary television sets, so this flashcard lesson could be seen and heard in four classrooms at the same time.

In the teen or adult classroom, the set can be used as a resource "person." When it might not be possible for the chief of police to come into

the Sunday session to talk about the effect drugs are having on teens, he might be willing to make time to record his answer during the work week. With his comments recorded on the video tape, the teacher can use this supplementary material to stimulate discussion.

This use of the recorder leads into recording guest speaker's messages on tape which can be replayed for those who missed the speaker. Perhaps pastors and college students would be interested in studying how this guest effectively presented his message. In the future the set may be used to carry the sight as well as the sound to the shut-ins of the church who are unable to attend services. However the sets now being marketed are too cumbersome to make this practical.

I'D LOVE to teach a Sunday school class, but I just get scared to death in front of people, even young children." How often have superintendents heard this excuse? If confidence is all that is holding the Christian from this service, the tape system provides experience through teacher training courses.

No public school teacher is allowed to teach in the classroom without first taking teachers' training in his college education curriculum. Quite often we allow or even beg untrained teachers to take over the important business of helping parents train their children in their responsibility to God.

A new Sunday school teacher will

be more effective if he can see himself teaching on the screen just as his children see him. This taping wouldn't have to be done during a real class nor would anyone else have to view his practice session. The teacher would pick a time during which he would tell his lesson in front of the tape. This will, of course, not include the large sections of the lesson which involves actual participation by the students. No one else would need to be in the room because after the machine has been set, all that is necessary to record is to push the "on" button. After the teacher has replayed the tape and seen himself in action, he can erase the tape before anyone else has seen it. To be most effective, the teacher should use a self-evaluation sheet. This would include guidelines like:

1. Does your voice tone or expression change from time to time throughout the tape?

2. What use did you make of questions to involve actively your students had they really been here?

3. If you were a student listening and watching you, what changes would you suggest to make your presentation more effective? A project like this could be a culmination experience following a teachers' training conference.

God expects us to use every method at our disposal to reach contemporary society. This includes radio, television, newspapers, personal involvement, and now, the video tape.

Perhaps the best testimonial for the investment was given by a seventh grader after she heard a friend giggle as her image came on the screen, "Look at me! I'm a movie star."

"No, you're not," came the correction. "Next Sunday when the second grade sees this story, you'll be a witness."

END

At Your Service

Two new publications are available from the Adult Education Division, U. S. Catholic Conference. They are: *Reaching the Forgotten Adult* and *Financial Aid*. The first is a report and review of the status of adult education and the second discusses federal funding programs and application procedures: Two dollars each. Write Adult Education Division, USCC, 1312 Massachusetts Avenue, N.W., Washington, D. C. 20005.

"Swede"

By **Kenneth L. Ames**

The faith of a man in combat

HE WAS CALLED "Swede." His real name doubtless was on the company records and on War Department records elsewhere, but to practically everyone in his company, and even in his battalion, he was simply "Swede." Perhaps it was because he spoke with a certain accent not uncommon in certain areas of the northern middle west. That accent indicated that, though born in America, the first words he had learned as an infant had been the native Scandinavian tongue of his foreign-born parents. Subsequent schooling in English had not erased that early influence, so, even if he spoke in the dark, we knew it was Swede.

We were in the mountains of Italy during those long grueling days of World War II when the

Allied Forces were slowly pushing the Germans northward, battling hard for each grimly contested ridge and strong point. Swede was the sergeant of the mortar platoon of the 168th Infantry Regiment of the 34th Infantry Division and I was the Regimental chaplain. He was a good mortarman. Whenever the Regiment or Division was pulled out of the line with a chance to rest the veterans and train the replacements, Swede was always called on to conduct the mortar training. He was also a Christian of uncomplicated, durable convictions. Whenever divine services were held within any reasonable distance Swede was there. More than that, most of his platoon came with him. There was no coercion or pressure brought to bear, it was simply the attractive

example of a living faith. Just prior to time for the services Swede would make whatever personal preparations necessary and then casually remark, "Boys, it's time to go to church." That was all, but invariably most of the platoon went with him, willingly and cheerfully. His faith encompassed far more than just church attendance. He had a calm unshakable faith of the kind that enabled St. Paul to say, "All things work together for good for them that love God."

Indeed, as the months passed it seemed that his faith was fully vindicated. Time and again Swede and his platoon would be caught in murderous artillery barrages, air bombardments, and counter-battery fire from which it would seem that none could emerge alive, yet each time, when it was over, his platoon would come out intact with nothing worse than scratches and bruises. Swede would tell me the details of those dangerous hours, always summing them up with the words, "God was good to us, Chaplain." To him it was no accident that they had escaped. All things were within the power of God, and having committed themselves to this protection it was only reasonable that his hand should be over them.

EVENTUALLY IT HAPPENED!

What the battlewise veterans were prone to call "the law of averages" apparently caught up with Swede. Late one evening word came to me that he had been hit. In re-

sponse to my inquiry as to how seriously he was injured my informant replied "I don't know, Chaplain, but I think it is pretty bad." I was anxious to know just how bad, so started out early the next morning to find him before he traveled beyond my reach down that long trail of medical evacuation.

He was at the first surgical field hospital in the evacuation chain. This was the first place where there were surgeons who could start repairs on him. When I found him he had already been through the surgeon's hands and under his accumulated tan he was almost as white as the unaccustomed sheets that covered him. A glance at those sheets also revealed instantly a major part of Swede's damage, because where two legs should have been outlined by the limp cotton covering, only one remained. When I saw this my instant thought was "How would Swede's faith sustain this blow? Could he still find reason to believe that God was good to him or would the advice of Job's wife to 'curse God and die' be more in keeping with his spirit?" I was soon to find out. He was still weak from shock and loss of blood. However, speaking in a quiet voice he was able to tell me how it had all come about.

During the past weeks the platoon had lost several men, evacuated because of illness or exhaustion. Replacements had come up with the rations the night before Swede had been hit. Often, if not most of the time, mortar squads are able to op-

erate from positions behind a hill or a mountain that screens them from enemy observation. However, this was not true of Swede's men this time. For some reason, probably good and sufficient at the time, they were located in a rather shallow, saucer-like valley in such a position that the German O.P.'s were able to observe any movement that was made in daylight and could instantly bring down a shell or a barrage upon any target that seemed worthwhile. This was why the rations and the replacements came up after dark.

These new replacements were thoroughly briefed on the situation and its daylight dangers. With special emphasis they were told that they must be in their camouflaged positions as soon as the first faint light appeared. Under no circumstances, unless ordered to do so, were they to leave these positions until it was dark again. The new men were then shown to their places and were under cover when daylight came.

Any seasoned soldier can verify that between opposing forces there will sometimes fall a period of deceptive quietness, whose pastoral peace belies the opposing forces, armed men and powerful engines of destruction so carefully hidden from each other. All the guns are silent. Butterflies dance from flower to flower on vagrant breezes. The birds sing of peace and happiness and here in the mountains of Italy one could even hear now and then the

slow "tong" of a distant cowbell.

I have no idea what went through the minds of these men, but surely they must have compared their previous concepts of war with this quiet scene of serene mountain beauty. As the day lengthened it grew warmer, then hot. As yet unaccustomed to the frontline discipline of having to make things last they had consumed all their water by noon. By two o'clock they considered themselves suffering acutely from thirst.

Now in the center of this low valley in the mountains was the home of the peasant who farmed these stony acres, and as was usual in the middle of the farmyard there was an open well from which plenty of water could be pulled with a rope and a pail. It was clearly discernible from their positions and as their thirst increased their attention naturally was focused more and more upon it. The thought of danger began to seem ludicrous. Not a shot nor an angry sound had been heard all day. Hens that could be seen and heard wandered peaceably about that not too distant dooryard, scratching and cackling. In the hot afternoon a drowsy quiet seemed to encompass all the valley and the mountains around it. Surely the sergeant's dire warnings were uncalled for and he, himself, must be suffering from hallucinations, combat fatigue, or something.

AT LAST, late in the afternoon, with only a few more hours to go until dark, two of the newcomers

could stand it no longer. They grabbed empty canteens and made their way to the well. Quickly they pulled a bucketful of sparkling clear cold water, quenched their thirst, filled the empty canteens and raced back to their hiding places. For some time longer quietness continued to cover the valley until the rash adventurers were just about convinced that the sergeant was not only ill-advised but that their own haste had been totally unnecessary. However, their movements had not been unobserved by the enemy. The Germans had not only seen them but apparently had carefully noted where they had gone under cover and had then taken the time to carefully figure the exact range, for when the blow came there was no warning, no preliminary rounds fired for effect or to find the range.

The platoon was hit by a veritable torrent of high explosives and shells. It was amazing that the Germans would expend so much ammunition on a mere platoon. When it was dark the survivors were able to get out. Stretcher parties carried out the casualties, Swede being among the latter. Now, here he was, crippled for life because of someone else's thoughtlessness and conceit.

As I listened to him I marveled, for neither his manner nor his voice showed any trace of anger or resentment at the "scatterbrains" whose deliberate disobedience had brought this upon him. Neither was there bitterness. Of the former he said, "It really wasn't their fault, Chaplain,

they just didn't know any better. They thought I didn't know what I was talking about." Of himself he said he was lucky because "I only lost one leg, and the doctor tells me that the artificial legs nowadays are almost as good as real legs if only a good stump is left to fasten it on and they were able to save me an awful good stump. I was awful lucky, Chaplain. God was good to me."

It was time to go because he was looking very tired so, after a few more words and a short prayer, I left. On my way back to the unit, bouncing along the rocky, rutted Italian roads I thought over our conversation. There was no doubt in my mind that Swede had meant every word he said. He did feel lucky that he had lost but one leg. He truly did think it fortunate that the doctors had been able to "save an awful good stump" and despite the apparent purposelessness of his suffering and disablement, he could still say "God was good" and mean it. Truly his was a faith founded on a rock, impervious to storm and hardship.

Weeks later I received a letter postmarked Battle Creek, Michigan. It was from Swede. He was in one of the big rehabilitation hospitals, feeling fine and learning a trade. Then the greatest news of all! The doctors had indeed been able to fit an artificial leg to his "awful good stump" and that day he had walked on his new leg for the first time! He was using crutches to be sure, but

soon they would be exchanged for canes that in their turn would eventually be discarded.

There still were no words of bitterness, recrimination, nor regret, none whatever; only the confident assurance of one who knows no doubts, one who has accepted without quibble an old, old promise — "All things are possible, only believe." At the letter's end I found again the words that I now knew were sure to be there. Summing it all up he said, "God was good to me, Chaplain, very good to me."

I never heard from Swede again. The war ended, masses of men were

returned to their homes, units inactivated and their records stored away, contacts and addresses lost and forgotten, but of this I am convinced, whatever may have happened in the ensuing years, God was good to Swede and would always be, because he had acquired the priceless possession of unshakable faith in the goodness of God.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:25 KJV).

END



DR. STORAASLI DIES

Dr. Gynther Storaasli, a Lutheran Army Chaplain from 1918 to 1948, died at the Fort Benning Hospital on 13 August. He was 86. Following retirement with the rank of colonel, he headed the Bureau of Service to Military Personnel of the National Lutheran Council and the Chaplaincy Commission of the Evangelical Lutheran Church in the years 1948-60. His wife, Sylvia, and a son survive him. He was believed to be the oldest retired Army chaplain.

Jewish-Christian Dialogue

at Fort Riley

By Herbert Yoskowitz

HOW OFTEN we assure one another that talk is cheap. But is this always the case? I think not. As a recently ordained rabbi returning to the United States from a year's study in Israel, I am repeatedly struck by the price Americans pay for the lack of conversation. As Jews in a predominantly Christian society, we have experienced the problems inherent in attempts to achieve a peaceful and productive religious co-existence. In Israel, and suddenly a member of the majority factor in a national religious equation, I came to see

more clearly the basis for religious co-existence. Only in a society whose individuals have the potential for give-and-take communication can there develop the threads of understanding, tolerance, and appreciation necessary to weave a social fabric strong enough to support diverse religious heritages. How often do we take the opportunity to provide for situations where Christian and Jew gain a better understanding of the unique religious being the other fellow is? Not often enough, I think. The result being that there are great areas of

ignorance, misunderstanding, and prejudice on all sides of the American religious scene today.

The essence of the problem is simply that too often our potential for communication is lost for lack of initiative. Our silence carries a high price. During the past few months I have been taking part in an experiment designed to provide a setting in which initiative is encouraged: A Jewish-Christian Dialogue. Deceptively simple, it allows people to come together with the stated purpose of learning about each other. Thus, there is no need for the pretense of appearing "informed" about each other when, in reality, we are not. A dialogue is, in most cases, informal. Therefore, it allows for the give-and-take communication which is the basis for developing friendship, mutual understanding, and self-growth. These I consider just a few of the advantages of dialogue. In order to better illustrate the manner in which a dialogue works, its structure, functions, benefits, and the problems involved, I want to relate to you our experiences with the Fort Riley Jewish-Christian Dialogue on Israel.

THE IDEA for a Jewish-Christian Dialogue was initiated during an informal meeting of some of the Fort Riley chaplains at the Jewish Chapel in October of 1970. The conversation resulted in a thorough discussion of the concept of a dialogue on post between Jews and Christians. Before the gathering

broke up, the group had appointed a committee to examine the benefits and liabilities of the proposed program, as well as to discuss possible structure and content.

A short time later, the committee reached several decisions concerning the proposed Dialogue at Fort Riley. The first series of dialogues would consist of six sessions concerning the state of Israel. Preceding the series would be a session entitled "Dialogue on Israel—Why?" After this initial dialogue series, the committee would build each succeeding series around topics of current interest to Jewish and Christian soldiers on the post. Since few post activities were scheduled for Tuesday evening, it was agreed to hold the Dialogue sessions on the first and third Tuesdays of each month. A format was also agreed upon, with the emphasis on loosely structured informal presentation, group discussion, and time within each program for individual and private discussions. The guest speaker was to be asked to arrive one-half hour before the program began, so that he or she and the participants could become better acquainted with each other. This was to be followed by the speaker's presentation and a follow-up question and answer period. At this time, there would be a coffee break, after which a film on the evening's topic was shown. Again, there would be a follow-up question and answer period before the adjournment.



Some of the participants in the fifth of a series of Jewish-Christian dialogues on Israel were, L-R: Chaplain (CPT) Larry Lavin; Rev. David Priestley; Monsignor Thomas Keogan; Chaplain (CPT) Herbert Yoskowitz; Mrs. Evelyn Bendersky, guest speaker; Chaplain (LTC) James Robinson; MAJ Harold Wright, director of the USO in Junction City; Mr. David Bendersky.

At this time, our program received its first big boost when the Fort Riley chaplains, under the supervision of Post Chaplain (Colonel) Willis W. Wessman, assumed official sponsorship of the Dialogue.

As with any new program, funds were a major problem. Although the Post Chaplaincy could fund part of the program's expenses for trav-

el, materials, and incidentals, their funds were limited. Therefore, we were forced to seek outside help. Among those whose help was crucial was the Greater Kansas City Anti-Defamation League (ADL), and its president, Joseph Solsky. The ADL provided us with a list of qualified speakers, films, and pamphlets.

WE WERE NOW ready to present our first program, which would deal with the relevancy of Dialogue on Israel. From each chaplain's pulpit, in each weekly bulletin, and through extensive personal contact, word of the first Jewish-Christian Dialogue went out. The first session featured 1st Division Chaplain (Lieutenant Colonel) James Robinson and myself. We secured a film on the Christian involvement with Israel from the Greater Kansas City ADL.

In analyzing the strengths and weaknesses of our first Dialogue, we found that some of the anticipated problems did not arise, while others we had not foreseen were prominent. Some of my rabbinic colleagues, whose suggestions I sought before the first Dialogue program, were apprehensive of the experiment on two grounds. They feared that the sessions might become a vehicle by which Jews would be proselytized. Barring this, they felt that the program was doomed to failure from the start, since Jewish pleas to American Christianity for aid during the Six Day War of 1967 fell largely on deaf ears. From all indications these fears have not, and will not, materialize. In addition, some chaplains feared that bi-weekly sessions would "burn-out" the audience. However, having at the present time completed the first Dialogue series, we find no such effect.

The problem of facilities became readily apparent after the first meet-

ing. We found that the on-post chapel used as the site for the sessions was difficult to locate, confining in its facilities, and had a negative appeal to those living off post and desiring to attend. We also found that presenting the Dialogue on an intellectual, rather than a popular, level did not hold the interest of much of our audience.

The first Dialogue of the series featured Loeb Granoff, president of the Greater Kansas City Eddie Jacobsen Foundation. Mr. Granoff gave his audience a vivid and colorful 75-minute tour of Israel, using slides selected from his collection of over 5,000 pictures he has taken while on his many trips to Israel. All those attending expressed a deep and vocal interest in the program; but "all" consisted of just 12 people.

At this point, there was some serious discussion of shelving the entire program, due to the seeming apathy of the soldiers. Before admitting defeat, however, we decided to try at least one more program, with two important differences: An off-post location, and a more intensive attempt at personal contact. Our new location, in Junction City, Kansas, just south of the post, was the Junction City USO, under the directorship of Major Harold Wright. Chaplain Robinson and I were guests on radio station KJCK in Junction City for a one-half hour interview with station owner Pat Powers concerning the Dialogue program. Added to all of this was

the redoubled efforts of all chaplains connected with the program. The result was a smashing success. With Mrs. Evelyn Wasserstrom, B'nai Brith Women's Anti-Defamation League Chairman for the United States and newly elected Vice-President of the International B'nai Brith Women, speaking on "American Jewry and Israel," the audience numbered over 50. But most important was the comment made later by Mrs. Wasserstrom in her column of January 15, 1971, for the *Kansas City Jewish Chronicle*: "The audience was a mixture of all types, and the questions asked showed interest in the Mid-East situation . . . and if some of the non-Jewish questioners were hesitant about asking questions in front of the whole audience, they made sure their questions were asked privately." Comments like this made us feel fairly certain that our program had now established itself, and that it was working toward its goals. Our job now was to keep the Dialogue on the right track.

THE FIRST program of the new year saw a double film feature. The Dialogue was begun with a documentary film from N.B.C.'s "First Tuesday" on the Israeli Air Force. After the coffee break, another film, featuring holocaust novelist Eli Wiesel, dealt with the influence of the holocaust of World War II on Jewish-Christian relations. We continued to see signs that Dialogue was growing, with in-

dividual group participation reaching its highest level.

The January 26 program featured Evelyn Bendersky, secretary of the Greater Kansas City Council for Peace in the Mid-East, speaking on "Israel and its non-Jewish Citizens." In addition to the increasing interaction among the participants, we welcomed the active participation of Monsignor Thomas Keogan of the Junction City area.

The next program featured Mrs. Margalith Clarenburg, who, as an 18-year-old Dutch girl, was responsible in 1948 for the purchase and smuggling into Israel of guns and planes. Mrs. Clarenburg's story, and the questions that followed, resulted in a program of over three hours, the longest Dialogue to date.

The Dialogue series on Israel was concluded in early March with former T.W.A. physician Dr. Arnold Kanter's presentation of "Russia's Stake in the Middle East." Like our other speakers, he had been to Israel many times, and showed a fine command of his subject. In our last film, "Beyond the Mirage," narrated by Lorne Greene, Jews and Arabs alike made their desire for peace known in a very eloquent manner. It was a good note on which to conclude our Dialogue on Israel.

In the future we plan Jewish-Christian Dialogue with "Contemporary Themes Through Literature." In one Dialogue we are scheduled to have a Professor from
(To be continued on page 54)

Crusader for Humanity

By James Aldredge

Dr. Samuel Gridley Howe founded Perkins Institute, one of the nation's pioneer schools for the blind

IN THE SPRING of 1831, when he was twenty-nine years old, Dr. Samuel Gridley Howe returned to America in a blaze of glory. For six years he had been with the heroic mountain fighters of Greece who had turned what looked like a hopeless struggle into a successful war for independence. Dr. Howe's part in it all had not been unimportant. After attending the wounded in the field, he had so successfully supervised the distribution of food sent by sympathizers in his own land that a threatened famine had been averted.

Friends in Boston must have wondered what cause would next claim the young physician's attention. They were not kept guessing long. Two years before, the Massa-

chusetts legislature had granted a charter for the establishment of an experimental school for the blind. As soon as the trustees heard Dr. Howe was free, they pounced upon him as the very man to lead off the undertaking.

A school for the blind was a new thing in the United States. Most people in those early days of the struggling young country had given no thought to educating such unfortunates. Furthermore, when Dr. Howe began to scout the country for pupils, he met with no little doubt and skepticism.

Fortunately for him and for future generations, he found what he was looking for at Andover, Massachusetts. He later wrote in his diary:

As we approached the tollhouse, I saw by the roadside two pretty little girls, one about six, the other about eight years old, tidily dressed, and standing hand in hand. . . . On looking more closely, I saw that they were both totally blind. It was a touching and interesting scene—that of two pretty, graceful, attractive little girls with uplifted faces and listening ears, as if brought providentially to meet messengers sent of God to deliver them out of darkness.

The youngsters proved apt pupils. Intelligent and gentle, they reached out eagerly for knowledge. The raised letters, the figures, and the maps set their young minds aglow, even though they could never see the beauty of this world. But they must have felt the warmth and affection of Dr. Howe's home, in which, with four other blind children, they stayed for the first six months.

Then a crisis faced the trustees. The money was all used up! A new appeal would have to be made to the Massachusetts legislature. To prove that he was really getting results, Dr. Howe took his young charges before the august men in the Boston State House. The demonstration seems to have achieved the desired purpose, for the annual sum of six thousand dollars was promptly voted to the new institution, on condition that twenty poor blind persons from Massachusetts should be given a free education there.

With more pupils, there was need for a larger building. Once more there was scurrying around, as adequate quarters were sought. The public was thoroughly interested by now. A "Fancy Fair," held by the ladies of Boston, raised \$11,400 for Dr. Howe's school. Then Colonel Thomas Handasyd Perkins came forward and offered his capacious house and garden for a home, and under his name the great institution, many times larger and now located at Watertown, just outside of Boston, continues to this day.

Step by step the great work was carried forward. Success in Massachusetts stirred up no end of curiosity in other states. Alone, or with his little band of pupils, Dr. Howe traveled north, south, and west, appearing before legislatures, telling his story, showing the work of his charges, pleading, and proving his point. In all, seventeen different lawmaking bodies were approached and besought. In his footsteps, schools for the blind sprang up.

No history of Dr. Howe's undertaking would be complete that failed to tell of his most famous pupil, Laura Bridgman. She was the deaf, dumb, and blind girl who, by patience and wise understanding, was taken, so to speak, by the hand of the great physician and conducted toward a new self-confidence and a life of notable achievement. The unruly little seven-year-old was a real problem at first. But the raised letters, pasted on such common articles as knives, keys, and books,

aroused her curiosity as she felt of them, and gradually she herself discovered that the way had been opened to the hearts of her fellow human beings. One of Dr. Howe's supreme moments of triumph came when he saw the light of understanding flash into the face of this blind child, as she realized she was no longer lost and friendless in a dark, empty world.

THE AMAZING progress of his pupil, described in detail in the annual reports by Dr. Howe himself, held the world breathless. When Charles Dickens visited the Perkins Institute in the course of his tour of America, he wrote movingly of the sight of teacher and pupil together. Thomas Carlyle, the Scottish essayist and historian, paid tribute to Dr. Howe's enterprise in a letter: "The thanks and congratulations of all men are with you in your most blessed task." Laura Bridgman grew up to be an expert needlewoman and a tireless seeker for knowledge. At the great memorial meeting held after Dr. Howe's death, no sight was more affecting to the audience than this quiet, voiceless woman on the platform—"the silent orator of the occasion."

The institution flourished. Around him Dr. Howe was able to gather a group of teachers and helpers who were as fine and unselfish in spirit as he himself. The growth of his official family made a removal to larger quarters necessary.

The need of special reading for the blind involved a tremendous amount of printing, and that was how the Howe Press came to publish books for the blind more reasonably than any other publishing house in the country.

Dr. Howe had plenty of famous friends to applaud his success. Longfellow, the poet; Charles Sumner, the Senator; Horace Mann, the educator; Theodore Parker, the preacher—all knew him well and were proud of his work. They, and everyone else, joined in congratulations when, in April, 1843, he married Julia Ward, the daughter of a New York banker. Some twenty years later, his wife was to wake up one gray dawn in Washington, D. C., and write some lines that made her name as famous as her husband's, for she was the author of "The Battle Hymn of the Republic." END

JEWISH-CHRISTIAN

(continued from page 51)

Kansas State University present a lecture on the Holocaust as conveyed by the pen-hand of Elie Wiesel.

Summing up the use of dialogue as a method, we like the concept on several counts. It contains the quality of informality in large doses — a must where the goal is frank and open communication without a threatening atmosphere. The format is simple, and can be altered to fit any situation. END



NEWS ROUNDUP



REAR ADMIRAL THOMAS DIES

Rear Admiral William N. Thomas, CHC, USN, Retired, died on April 27, 1971, at the age of 79. A former Naval Academy Chaplain, he served as Chief of Chaplains from 1945 to 1949. In the early years of his retirement he was a Methodist representative to the General Commission. An interview with Chaplain Thomas by Chaplain Merle Young appeared in the December, 1969, issue of *THE CHAPLAIN*. Chaplain Thomas made his home in Lake Junaluska, N.C.



NEW ARMY DEPUTY CHIEF OF CHAPLAINS

On 21 April 1971, President Nixon nominated to the Senate Chaplain (COL) Aloysius J. McElwee (Catholic) as the new Deputy Chief of Chaplains, Department of the Army, with promotion to the rank of Brigadier General. Chaplain McElwee was Staff Chaplain, U.S. Army, Pacific.

Born in Hazelton, Pa., Chaplain McElwee graduated from St. Mary's Seminary, Baltimore, in 1936 and was ordained in 1940; he served in civilian parishes in Susquehanna, Pa., and in Olyphant, Pa. He entered the Army Chaplaincy in August, 1944. Msgr. McElwee was Post Chaplain, Ft. Meade, Md., 1969-70. From 1966-69 he was Staff Chaplain, U.S. Army, Europe.



CHAPLAIN RICHARD G. HUTCHESON, JR. NEW REAR ADMIRAL SELECTEE

Captain Richard G. Hutcheson, Jr., CHC, USN, has been selected for promotion to flag rank from among 68 chaplains considered. A clergyman of the Presbyterian Church in the U.S., Chaplain Hutcheson, 49, was in the Navy's postgraduate educational program at work on a Ph.D. in education at American University in Washington, D.C. He entered the chaplaincy in 1945 after graduating from Yale Divinity School. During 26 years on active duty in a wide variety of assignments, he has earned a reputation as an outstanding preacher, scholar, and writer. He will assume his new rank in 1972.



"THIS IS HOW WE DID IT." Chaplain (CPT) Herbert M. Turner, 575th Engineer Battalion (Constr.), USA Flight Training Center and Ft. Stewart, Ga., talks with Carlos Torrez (left) and Anthony Morrows (center) by the side of the Community Swimming Pool at Dorchester, Ga. The efforts of Chaplain Turner and members of the Ft. Stewart/Liberty County communities built the pool.

CHAPLAIN C. T. BOYD RETIRES

Chaplain (COL) Cauthion T. Boyd, Jr., has retired from the Army after 26 years of active service. Post Chaplain at Ft. Benjamin Harrison the past three years, he has become a chaplain with the Indianapolis Police Department. He served with the 9th Infantry Regiment in Korea and as Staff Chaplain for the 44th Medical Brigade in Vietnam, 1966-67. A graduate of Anderson College and Seminary, he holds the Silver Star and Bronze Star medals and was presented the Legion of Merit at his retirement.





CARLISLE BARRACKS, PA. — Chaplain (COL) James C. Carroll prepares to elevate the Blessed Sacrament during the Consecration at a Graduation Mass for Catholic students at the Army War College. Concelebrating with him are Chaplain (MAJ) Francis X. Roque (left), Assistant Post Chaplain, and Chaplain (COL) Corbin W. Ketchersid, a student in the Class of 1971.



(BELOW, LEFT) Chaplains Roque and Ketchersid stand behind Mrs. Betty Needham, wife of COL William R. Needham of the War College, as she congratulates the 14 children she prepared for their first communion. Confined to a wheelchair by multiple sclerosis, she recently received the Pro Ecclesia et Pontifice medal for outstanding service to the Church and Pope. The rare Papal decoration was instituted in 1885 under Pope Leo XIII and comes directly from the Vatican.



WEST POINT, N.Y. — Chaplain (MAJ) Charles H. Hosutt, Jr., (UCC) (left), relieves Chaplain (LTC) Hugh M. Grubb (UM) at West Point's Post Chapel. Chaplain Grubb was reassigned to the Student Detachment, USACGSC, Ft. Leavenworth, Kans.

FT. MYER, VA. — Chaplain (COL) Porter H. Brooks, Post Chaplain, receives congratulation on his promotion from Chaplain (COL) William E. O'Connor (left), Commandant of the U.S. Army Chaplain School. Chaplain (COL) Chester R. Lindsey helps to pin on the new "eagles."



(BELOW, RIGHT) Chaplain Brooks presents the General Commission on Chaplains' Certificate of Appreciation to Brigadier General Harold B. Gibson, Jr., Office of the Deputy Chief of Staff for Logistics, Director for Training. General Gibson was Commanding Officer of the Army Support Command, Saigon, during the period for which the certificate was awarded, and Chaplain Brooks was Support Command Chaplain.



FT. LEE, VA. — Presenting key to the new Chapel Center to Chaplain (COL) William E. Paul, Jr. (LCA), (right) is MG John D. McLaughlin (center), CG, USA QM Center and Ft. Lee. Looking on is COL Albert J. Brey, Post Engineer, who presented the key to General McLaughlin. The ceremony took place during dedication of the new Chapel Center.



LOCKBOURNE, AFB, OHIO — The first woman to pilot an aircraft around the world, solo, was Mrs. Jerri Mock of Columbus, Ohio, shown here with Chaplain (LTC) Mark W. Fairless. She showed slides of her trip at a recent Family Nite Dinner at Lockbourne. During her round-the-world trip she delivered the aircraft to a priest in New Guinea.

LOWRY AFB, COLO. — Chaplain (LTC) Michael Margitich of the 3415th Student Group and Eastern Orthodox priest, was presented the first oak leaf cluster to the Air Force Commendation Medal by Chaplain (COL) John P. Thomas, senior chaplain at Lowry Technical Training Center, Colo., in the presence of COL R. J. Wautelet, commander of the 3415th Student Group. Voicing his own personal concern, Chaplain Margitich persuaded an airman perched on the top of a 110-foot chimney who was threatening to jump off to come down and "talk it over."





BOOK NOTES



**PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION**

Drug Education for Teachers and Parents by JOHN E. IMHOF. William H. Sadlier, Inc. 1970. 156 pp. \$2.95, paper.

Books, teachers' manuals, study guides, charts and almost anything imaginable have been marketed in response to the current near-hysteria about "drugs." This manual's relatively late entry in the race enables it to review most of the books, films, and other ventures in the field and to come out with a surprisingly good resource for organizing teacher-training, parent workshops, and other training, counseling, and action programs. Even though intended as a "how-to" book for civilian use, much of the guidelines, background material, film and other references and resources can be readily adapted to the needs of the military. Like most of the current "drug" material, the Number One Drug Problem both in ex-

tent and effect at all age levels (alcohol abuse) is all but totally ignored, but can readily be included in programs based on the outlines, simple workshops, etc., included in this publication. A good aid for helping chaplains implement the current requirements on confronting the "drug problem" in the military services.

—**Herman J. Kregel**, Berkeley
Center for Alcohol Studies,
Berkeley, Calif.

Drug Abuse: Data and Debate edited by PAUL H. BLACHLY, M.D. Charles C. Thomas. 1970. 322 pp. \$12.50.

A publication of papers (plus index) presented at the 1969 Summer School at Portland (Oregon) State University, this is one of the best and most comprehensive coverages of most phases of the drug problems for those interested in

understanding, prevention, and treatment of drug dependency.

To list the authors and titles of the twenty-plus chapters and papers, covering most of the broad spectrum of drug problems — historic, legal, prevention, therapy, usage, dependency, etc. — is too space-consuming for these pages. Most of the authors (about half are M.D.'s), have written and all have active interest and involvement in the field. The most neglected area is the role of religion. Otherwise, despite the large number of separate writers, there is little repetition or duplication and this collection represents an appreciated contribution in a field rapidly being invaded by hack writers and other not-too-qualified opportunists.

—Herman J. Kregel

The Staggering Steeple: The Story of Alcoholism and the Churches by PAUL C. CONLEY and ANDREW A. SORENSEN. Pilgrim Press. 1971. 143 pp. \$5.95

Despite the few expressions of obvious bias of one of the authors in reference to the "Noble Experiment," the book fills a void in the current spate of literature on alcohol and other drug problems by presenting a compact yet comprehensive overview of the role of the churches in the history of America's Number One Drug Problem.

Writing in an easy style that can be understood by readers at practically every level, the authors provide information too often for-

gotten or inaccessible to most readers interested in that part and period of American history that too many would like to forget or misinterpret. This book should be in every chapel library for its informational and reference value.

Readers should not be scared away by the connotations of the cheapening title. (I understand that this was not the title originally suggested by the authors.)

—Herman J. Kregel

Unhooked edited by JAMES ADAIR. Baker. 1971. 159 pp. \$1.25, paperback.

Subtitle "Dramatic Stories of Persons Who Became Addicted to Drugs but Came Back," this is a collection of seventeen first-person testimonials, nine of which are reprints of stories from Scripture Press "Power-line Sunday School Take-home Papers." Employing a mixture of modern drug culture and Fundamentalist language, plus a glossary "About Some of the Words in the Book," it is sometimes difficult to determine why and for whom this book was published. Pragmatically, one cannot fault successfully kicking the habit(s) by switching from a high on drugs to a high on Christ. The importance of peer pressures and the message that the development of addictions is really a people problem rather than a chemical problem seems to come through and that there are those who "seem to be beyond hope,

yet now (are) helping others get right with God." However, the reader won't learn much about the treatment for and prevention of drug abuse except that "there are miracles in the 20th century."

In addition to a five-page listing of "Christian centers combating the drug problem," the theological position is revealed when readers are also advised that "addicts of all ages will receive excellent spiritual aid by going to a Gospel Rescue Mission . . ."

—Herman J. Kregel

Travel Guide for Servicemen by JOSEPH TAUSSIG. Rand McNally. 1971. 160 pp. \$2.95.

Here's a very useful item for all service personnel. A book of road maps with a listing of nearly 500 military installations in the U. S., including data on food, lodging, and other services available for transient military people and their dependents.

The Negotiating Game by CHESTER L. KARRAS. World. 1970. 243 pp. \$6.00.

An intriguing analysis of the art of negotiation. The author holds that "nice guys do win their objectives when they know what they are doing."

This Dramatic World: Using Contemporary Drama in the Church by ALFRED R. EDYVEAN. Friendship Press. 1970. 96 pp. \$1.50, paperback.

A good place to start if you want to establish a chapel group for reading or staging plays. Brief commentaries are given on the themes of notable contemporary plays. The author includes a number of suggestions about simple staging and helpful list of books.

Economics Peace and Laughter by JOHN KENNETH GALBRAITH. Houghton, Mifflin Co. 1971. 382 pp. \$7.95.

A rollicking good and informative collection of essays, mostly recent, from the pen and experience of an unusual man. If you enjoyed "Ambassador's Journal" you will like this also, particularly the reminiscences and the candid, brash observations on the human scene.

Leave It to the Spirit by JON KILLINGER. Harper & Row. 1971. 235 pp. \$6.95.

If the pattern of your chapel services has been growing stale here is a book for rethinking the whole scene, sermon, music, drama, dance, languages, forms, games and more, much more. These suggestions will stretch your mind and prod you to think of adaptations for your own use.

The American Empire by JOHN M. SWOMLEY, JR. Macmillan. 1970. 250 pp. \$1.85, paperback.

This pacifist author reads the history of U. S. foreign policy as the simple result of manipulation of the citizenry "by propaganda to accept

the fiction that there is a national interest identical with the interest of those in power." All of America's moot and mixed military and foreign policy involvements from World War II to the present are made to fit this principle of historical interpretation.

Censorship: For and Against by HOLLIS ALPERT. Hart Publishing Co. 1971. 255 pp. \$2.45, paperback.

Censorship makes most men uneasy. Some feel there are no cogent arguments in favor of censorship of any kind. Here is a first-rate debate by competent and articulate men on both sides of this ancient conundrum.

Great Lion of God by TAYLOR CALDWELL. Fawcett Crest. 1970. 700 pp. \$1.50, paperback.

This is a paperback edition of the author's bestseller on the life of the Apostle Paul. The title is taken from St. Augustine's description of this formidable, towering missionary to the gentiles. An absorbing, magnificent portrayal based on plausible speculation, skillful narrative and profound characterization.

Adam Among The Television Trees edited by VIRGINIA R. MOLFENKOTT. Word Books, 1971. 215 pp. \$4.95.

The editor makes the point that this is not necessarily religious poetry but poetry by religious writers. It is an uncommonly good collection by very competent poets who

are, for the most part, little known outside their own circles.

The Right, The Good and The Happy by BERNARD L. RAMM. Word Books. 1971. 188 pp. \$5.95.

Dr. Ramm, one of the best-known evangelical writers, gives a concise summary of Christian ethics. He uses a format of over four hundred brief sections which make the book a handy reference on ethical foundations, norms, objections, problems, applications and implications.

ADDRESSES OF PUBLISHERS

BAKER BOOK HOUSE, 1019 Wealthy St., S.E., Grand Rapids, Mich. 49506
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 WORLD PUBLISHING Co., 110 E. 59th St., New York, N.Y. 10022

Contributors

RICHARD RAY is a professor in the Department of Religion and Philosophy, Stephens College, Columbia, Mo. 65201

DENNIS C. KINLAW (CDR) is a Naval District chaplain, Washington, D.C. 20390

LAWRENCE P. FITZGERALD is the former managing editor of THE CHAPLAIN, now retired and living at 1537 Meadowbrook Dr., Abilene, Tex. 79603

JAMES C. ROBINSON (LTC) is Division chaplain, 1st Infantry Division, Mech., at Fort Riley Kans.

ALLAN M. BLUSTEIN (LTC) is Jewish headquarters area chaplain, U.S. Forces Support District, Nordbayern, A.P.O. New York 09696

HERBERT YOSKOWITZ (CPT) is now at 8th FASCOM, U.S. Garrison, Yongsan, APO San Francisco 96301

MARLENE LEFEVER is the associate Junior High Editor, David C. Cook Publishing Co., Elgin, Ill. 60120

KENNETH L. AMES (COL) is a retired Army chaplain now living at 1 Line Road, Malvern, Pa. 19355

JAMES ALDREDGE is a freelancer living in Poughkeepsie, N.Y. 12602

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Season's Greetings

from the General Commission staff
to all chaplains at home and around the world



LIVING NATIVITY

The SHAPE Junior High Protestant Youth of the Chapel staged their second annual production of the "Living Nativity" on the front lawn of the SHAPE International Chapel Center from December 20-23, 1970. The pilgrimage to Bethlehem was enacted four times each evening for crowds in excess of 1,000 people.

